

document Dialogue and Proclamation, from the Vatican's Pontifical Council for Interreligious Dialogue: "Christians must remember that God has also manifested himself in some way to the followers of other religious traditions" (120). Why would God do this, if not to save and redeem them? This self-revelation does not occur *despite* those religions, but *through* them. If one were to argue that those religions are provisional, then something similar would have to be said about Christianity as we know it: so long as we are in history, everything is provisional until Christ comes again. Humanity, together with its religions, is still very much a work in progress. L.'s call for the adoption of a pneumatological imagination is refreshing; we do not want to be boxed in by questions that were framed in a very different doctrinal setting, before the church became so conscious of the religious other. Although he does not answer some of the tough questions his book raises, L. admirably sets out the contemporary theological terrain and points our vision in a hopeful direction—the enduring legacy of *Nostra aetate*.

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MUSLIMS, CHRISTIANS, AND JESUS. By Mona Siddiqui. New Haven, Yale University, 2013. Pp. 285. \$32.50.

Three distinguished Christian scholars, including Rowan Williams, provide glowing tributes on the dust-jacket of this new book by Siddiqui, a professor at Edinburgh University, a leading Muslim supporter of interfaith dialogue, and a gifted communicator noted particularly for her contributions to BBC Radio's *Thought for the Day*.

Certainly we can easily understand the appeal of this book to Christians committed to dialogue with Muslims. S. covers a number of topics at the core of the theological encounter between Christianity and Islam, such as the nature of prophecy, the identities and roles of Jesus and Mary, the relationship between law and love, and the cross. Throughout the volume it is apparent that S. has read much more widely in Christian theology than is common among Muslims, even Muslims who take part regularly in dialogue with Christians. She is able to present what Christians have written about Islam with a fair degree of objectivity, even when dealing with material that many Muslims would feel obliged to excoriate, such as Barth's dismissive account of the God of Islam in his *Dogmatics*, or the negative comments of missionaries like Samuel Zwemer (1867–1952). That S. has made the effort to listen with real empathy to Christians is most clear in her concluding "Reflections on the Cross," where she records the personal reflections from Christian friends on what the Cross means to them. Although she cannot share their perspectives fully, she is moved by their testimony and speaks of what she has learned from it. She thus sets an

impressive example of attending to the account that Christians, past and present, have given of their own faith.

Reading the three positive Christian commendations, questions that occur to me are: Why is there no accompanying commendation by a Muslim? Does the book appeal more to Christians than to Muslims? That might well be so. It shows a refreshing sympathy for Christian beliefs and what these signify in the hearts of Christians that goes far beyond what is commonly found in Muslim writings on Christianity. But it is surprising that S. provides no balancing comments to show that the book also had the respect of one or two significant Muslim scholars. Therefore we might naturally ask, How representative of Muslim thought is this book? If it is not representative, perhaps that is because S. is mapping territory where few other Muslim scholars have gone. It will be interesting and important, however, to know what other Muslims make of S.'s approach, her account of Muslim positions, and also the responses to Christianity that she articulates.

However, while the very fact that such a book has been written by a Muslim scholar is to be warmly welcomed, I have to acknowledge that my expectations were not entirely fulfilled. The project is admirable, but the execution of it is in many ways disappointing.

S. does not present a clear overall argument. Rather, her book reads like a somewhat awkwardly assembled sequence of loosely connected essays around the general theme of Christian-Muslim theological encounter. The title leads us to expect that discussion of Jesus will be the thread running through the whole work, but while she includes much about Jesus, she brings in other topics at various points with little attempt to weld the different sections into a coherent whole. The result is a disjointed work, and one that could also have benefitted from a great deal more attention to clarity of expression.

In a wide-ranging book of this kind, S.'s focus is perhaps naturally more general than specific, at which level we find fairly frequent lapses. For example, she comments (34) that Jesus does not use the title "servant" of himself in the NT except at Acts 3:13, 26 and 4:27, 30. But the speakers in these passages are Peter and other disciples, not Jesus. Another example of a point at which greater care was called for is the comment that Timothy of Baghdad accepted that Muhammad was a prophet (49). The general interpretation with which I am familiar is that in saying that Muhammad "walked in the path" of the prophets, Timothy was being as positive about Muhammad as he could be, while holding back from a straightforward recognition of him as a prophet.

I am also disappointed that S. offers very little analysis of her own. Through most of the book she summarized the arguments of other writers, Muslim and Christian, often citing them at great length. Frequently, she moves from one citation to another with minimal intervening authorial

comment. While this approach has the benefit of collecting in one volume a number of significant passages, the book fails to achieve either of two possible goals: it neither offers anything truly original, as it draws on the various authors cited but using them to advance a new argument; nor does it offer a systematic anthology of Christian and Muslim writings, though perhaps she might have done better by making that her explicit purpose.

S. has done much for Muslim-Christian dialogue over the last two decades, and I am one of many Christians who are very grateful for her contribution. In her new book she has pointed to the kind of work that we need a leading Muslim scholar to write in order to take Christian-Muslim dialogue forward to a greater depth of intellectual and spiritual encounter. If this is not quite the book that Christian readers are waiting for, it is a valuable first draft toward it. That is something for which we should be very grateful.

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CHRISTIANITY AND THE POLITICAL ORDER: CONFLICT, COOPTATION, AND COOPERATION. By Kenneth R. Himes. Maryknoll, NY: Orbis, 2013. Pp. xv + 359. \$40.

Himes covers a capacious topic: church versus state, church and society, and the two realms of the temporal and the spiritual (their quasi-separate autonomy but necessary interaction). Following the famous formula of Gelasius that “two there are,” two distinct realms, each with its authority derivative from God, allow for no facile division.

H. deftly explores OT kingship, showing that while it had a religious role, it was accountable, under the covenant, to God. H. notes the dual strands of monarchical versus antimonarchical traditions in the OT, and its refusal simply to wipe out one or other is obvious.

The famous dictate of the NT about rendering to Caesar what belongs to Caesar and to God what belongs to God still leaves relatively ambiguous just what belonged to each. The NT exhibits three different strands concerning church and state: (1) a constructive view of the state as found in Romans 13; (2) a critically transformative view of church and state as found in Mark 12; and (3) a stance of critical resistance as found in Revelation 13. H. notes that any utterances of the NT about the state are never to be taken as purely theoretical and about government in general, but always in relation to some particular governmental organization.

Four chapters survey important formulations or contestations about church and state in the patristic era, the medieval era, the age of reform, and the age of the French Revolution. The chapter on the patristic era contrasts the favorable views of the empire of Eusebius (who allowed a religious role to the emperor) with more moderate views of Ambrose (who